



## **An Edition of Ambrósíus saga og Rósamunda based on BL Add. 24 969**

McDonald Werronen, Sheryl; Kapitan, Katarzyna Anna

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*Gunner Lind   Jens Schovsbo*  
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## INDHOLD

Gottskálf Jensson, Alex Speed Kjeldsen & Beeke Stegmann: A Fragment of Norwegian Royal Charters from ca. 1205. A Diplomatic Edition and Analysis	1
Povl Skårup: Beregninger over AM 580 4to og Holm perg 7 4to	53
Ingvil Brügger Budal: A Translation and Its Continuation. The Use of the Present Participle in <i>Elíss saga ok Rósamundar</i>	63
Maria Teresa Ramandi: Reassessing <i>Agnesar saga</i> . The Evidence of AM 238 11 fol	91
Stephen Pelle: An Unedited Sermon from the Eve of the Icelandic Reformation	113
Philip Lavender: Saxo in Iceland Again. <i>Vermundar þáttur og Upsa</i>	149
Sheryl McDonald Werronen & Katarzyna Anna Kapitan: An Edition of <i>Ambrósíus saga og Rósamunda</i> Based on BLAdd 24 969	179
Katarzyna Anna Kapitan: Dating of AM 162 B α fol, a Fragment of <i>Brennu-Njáls saga</i>	217
Benyttede og citerede håndskrifter	245
Navneregister	249





AN EDITION OF  
*AMBRÓSÍUS SAGA OG RÓSAMUNDA*  
BASED ON BLAdd 24 969

*Sheryl McDonald Werronen & Katarzyna Anna Kapitan*

**A**MBRÓSÍUS SAGA OG RÓSAMUNDA IS A POST-MEDIEVAL ICELANDIC ROMANCE which belongs to a group of Scandinavian narratives utilizing the pound of flesh motif (Schlauch 1931; Simek and Hermann Pálsson 1987, 10–11). The saga survives in nineteen paper manuscripts from the eighteenth and nineteenth centuries, and it has never been edited. The present edition is the result of the Master Class workshop at the Arnamagnæan Summer School in Manuscript Studies at the University of Iceland in August 2015. Our aim is of an introductory nature, primarily to make the saga available to a wider audience, but also to encourage further research on both the saga's transmission history and its intriguing mixture of literary motifs. The first part of the article contains a general introduction to the narrative, followed by a list of known witnesses and a brief description of its transmission in selected manuscripts. The second part of the article is a semi-diplomatic edition which presents the text of one of the earliest witnesses of the saga, London, British Library BLAdd 24 969.

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This article is based on the initial work done by the participants of the Arnamagnæan Summer School Master Class workshop and finalized by the present authors. McDonald Werronen was responsible mainly for the edition and Kapitan mainly for the introduction. The authors would like to express gratitude to Guðvarður Már Gunnlaugsson and Silvia Hufnagel (the coordinators of the Master Class) for their comments and suggestions during the summer school, as well the other participants (Jan-Peer Hartmann, Hannah Hethmon, and Þorgeir Sigurðsson) for their contributions at the early stages of the project. Additionally, we would like to thank the anonymous peer-reviewer and our colleagues Matthew Driscoll, Philip Lavender, and Seán Vrieland for their valuable comments on later drafts of this article.

## Plot and intertextual relationships

The main narrative thread of the saga deals with the relationship between Ambrósíus (son of the burgess Márus of Northumbria) and Rósamunda (daughter of Jóhannes of India), who, as revealed in a twist at the end, is in reality the daughter of the earl William of the Hebrides. Ambrósíus is a young man who undertakes a merchant journey to India (or India and China, according to some of the manuscripts) in order to gain fame and fortune. Upon his arrival in India he falls in love with the beautiful Rósamunda. When the girl's father asks a high price in exchange for his daughter, Ambrósíus cannot gather enough money, even when he sells all his property. He borrows money from a Jew on the condition that he will pay the interest with his own flesh. When Ambrósíus returns home with Rósamunda, his father is outraged that he has wasted all his money on a woman, and therefore disinherits them. This gives way to a series of events involving Ambrósíus gaining a small fortune by selling a cat while Christianizing a pagan king, Rósamunda outmaneuvering unwanted suitors with the help of Ambrósíus's friend Marselíus, and Rósamunda – under the male persona of Michael – becoming a successful district judge.

The story draws widely on various literary motifs from medieval and post-medieval European literature. As Schlauch (1931) noted, the main motif in *Ambrósíus saga og Rósamunda* is one well known in European literature, that of the pound of flesh, and perhaps most famously employed in Shakespeare's *Merchant of Venice*. The motif also appears in the Danish chapbook (*folkebog*) entitled *Story of the Dearly-Bought Isabella* (*Historie om den dyrekjøbte Isabella* 1805).

The story of Ambrósíus and Rósamunda must have been very popular in Iceland. In addition to the prose saga – preserved in nineteen manuscripts as mentioned<sup>1</sup> – there are also *rímur*, composed in 1821 by Magnús Jónsson í Magnússkógum (1763–1840) and found in at least fifteen manuscripts

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<sup>1</sup>The youngest manuscript dates to the late nineteenth century, but the story of the romance between Ambrósíus and Rósamunda entered Icelandic folklore and also survived in an oral form well into the twentieth century. A story closely resembling the main plot of *Ambrósíus saga og Rósamunda* can be found for example in the recording SÁM 86/858 EF in the Folkloric Collection of the Árni Magnússon Institute for Icelandic Studies. The recording can be found

(Finnur Sigmundsson 1966, 1: 28–29). Moreover, *Ambrósíus saga og Rósamunda* shares the main plot, character names, and some motifs with another post-medieval Icelandic romance, *Saga af Marsílius og Rósamundu*, which was printed in Reykjavík in 1885. Similarly, the *rímur* composed by Jón Þorsteinsson úr Fjörðum (b. 1684), *Rímur af Marsílius og Rósamundu*, build on the same subject matter (Finnur Sigmundsson 1966, 1: 342; Schlauch 1931, 348; Seelow 1989, 193–94). The nature of the relationship between these texts during their early history in Iceland in the seventeenth and eighteenth centuries is not yet known, and it is hoped that providing the first edition of *Ambrósíus saga og Rósamunda* in this publication will be a step towards further research into the history of these and other early modern Icelandic romances.

## Manuscripts and Transmission

All the manuscripts of the saga are written on paper in the eighteenth and nineteenth centuries, and they are listed on pages 181–83 below. The manuscripts vary in size, text density, and level of decoration, ranging from large, well preserved, and moderately decorated folios such as Lbs 423 fol, to small, tightly written, and poorly preserved octavos, such as ÍB 215 8vo and ÍB 224 8vo. Few of these manuscripts have received scholarly attention before.

The manuscript context of the *Ambrósíus saga og Rósamunda* is typical for a post-medieval Icelandic romance in that it is most often accompanied by other *riddarasögur* and *fornaldarsögur*. It appears most frequently with *Sigrgarðs saga ok Valbrands* (eight times), *Bærings saga fagra* (seven times), and *Hálfdanar saga Eysteinsonar* (six times).

Den Arnemagnæanske Samling, Copenhagen, Denmark

Rask 32

1756–1767<sup>2</sup>

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on [www.ismus.is/i/audio/id-1003397](http://www.ismus.is/i/audio/id-1003397) and contains a story told by Guðríður Finnbogadóttir on 5 December 1966 (Rósa Þorsteinsdóttir 2015; 2011).

<sup>2</sup> Kålund (1889, 2: 521) dated Rask 32 broadly to the eighteenth century, and specified that it was written by Gísli Jónsson and Ólafur Gíslason. The online catalogue produced by the University of Copenhagen's project *Stories for all Time: The Icelandic Fornaldarsögur* <[fasnl.ku.dk](http://fasnl.ku.dk)> dates

Stofnun Árna Magnússonar í íslenskum fræðum, Reykjavík, Iceland

AM 576 b 4to (summary)	ca. 1700 <sup>3</sup>
SÁM 131	1872 <sup>4</sup>

British Library, London, United Kingdom

BLAdd 24 969	1730–1744 <sup>5</sup>
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Landsbókasafn og Háskólabókasafn Íslands, Reykjavík, Iceland

Lbs 423 fol	ca. 1733 <sup>6</sup>
Lbs 354 4to	1700–1800 <sup>7</sup>
Lbs 678 4to	1852–1854 <sup>8</sup>
Lbs 998 4to	ca. 1860 <sup>9</sup>
Lbs 1495 4to	1880–1905 <sup>10</sup>

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the manuscript more narrowly to 1750–1799, while Silvia Hufnagel (2011; 2012, 32, 177) provides the most precise dating, between 1756 and 1767.

<sup>3</sup>Kålund (1889, 1: 738).

<sup>4</sup>SÁM 131 was not catalogued when we found it during the summer school in 2015. It is in the hand of Guðbrandur Sturlaugsson (1821–1897), and a colophon following *Ambrosíus saga og Rósamunda* reads “Hvítadal 18 Janúar 1872 Gudbrandr Sturlaugsson.” The manuscript’s title page also contains similar information about the scribe and date of copying: “Fornmannasögur [...] Skrifaðar á Hvítadal 1871–2 G. S.”

<sup>5</sup>Ward (1883: 867) dated BLAdd 24 969 to 1731–1744, but the title page suggests that the scribe had already started to work on it in 1730.

<sup>6</sup>Páll Eggert Ólason (1918, 3: 267) dated Lbs 423 fol broadly to the eighteenth century, but information about the manuscript’s origin can be found on the title page: “Kostgæfelega samannhendtur og tildreigjenn af Biarna Peturs syne, ad Skarde á | Skards strand, þeim til Tijma og Dægra stittingar, er þvilijk lofsverd æf[t]ijr, girnast, ad lesa og heira. Arum Efter Frelsarans Fæding MDCCXXXIII”. The manuscript was in the possession of G[unnlaugur] Sturlaugsson, according to the stamp on the first folio.

<sup>7</sup>Páll Eggert Ólason (1918, 2: 217).

<sup>8</sup>Páll Eggert Ólason (1918, 1: 307).

<sup>9</sup>Páll Eggert Ólason (1918, 1: 415).

<sup>10</sup>Páll Eggert Ólason (1918, 1: 536).

Lbs 2318 4to	1800–1853 <sup>11</sup>
Lbs 3936 4to	1880–1883 <sup>12</sup>
Lbs 4652 4to	1859 <sup>13</sup>
Lbs 988 8vo	ca. 1830–1840 <sup>14</sup>
Lbs 1977 8vo	ca. 1820 <sup>15</sup>
ÍB 215 8vo	ca. 1840 <sup>16</sup>
ÍB 224 8vo	ca. 1750 <sup>17</sup>
JS 632 4to	1799–1800 <sup>18</sup>

Uppsala University Library, Uppsala, Sweden

Westin 105 1700–1800<sup>19</sup>

Private ownership, Iceland

Karl Jónsson úr Purkey 5 4to 1872<sup>20</sup>

Based on textual criteria, the manuscripts of *Ambrósíus saga og Rósamunda* can be divided into two main groups, which here are called A and B. Group A

<sup>11</sup> Páll Eggert Ólason (1918, 3: 301) dated Lbs 2318 4to broadly to the nineteenth century, while the online catalogue [handrit.org](http://handrit.org) gives the date 1800–1825. The manuscript is written in the hands of Hjálmar Þorsteinsson (1742–1819) and his son Björn Hjálmarsson (1769–1853). The latest date attested in the manuscript itself is 1852 (f. 114r).

<sup>12</sup> Grímur Helgason and Lárus Blöndal (1970: 78).

<sup>13</sup> Grímur Helgason and Ögmundur Helgason (1996: 103).

<sup>14</sup> Páll Eggert Ólason (1918, 2: 188).

<sup>15</sup> Páll Eggert Ólason (1918, 2: 386).

<sup>16</sup> Páll Eggert Ólason (1918, 3: 52).

<sup>17</sup> Páll Eggert Ólason (1918, 3: 54).

<sup>18</sup> Páll Eggert Ólason (1918, 2: 613–15) gives a common dating of the seventeenth to the nineteenth century to a series of manuscripts with shelf-marks JS 623–641 4to, while the online catalogue [handrit.org](http://handrit.org) gives the dates 1887–[1899?]. However, JS 632 4to is in the hand of Ólafur Jónsson (1722–1800), and on f. 1v there is a dated note: “Saman tint | Þeim til ánægju um tíma, sem með þesskona[r] | Dægrastytting, velia nýta[b] af Eínsynum oc | utlífudum, nær attrædum karle | á Purkey, vid Skardströnd | birit 1799 endad | 1800 | af OLAFE JONSSYNE”.

<sup>19</sup> Jónas Kristjánsson (1969).

<sup>20</sup> “Handrit úr Purkey” (n.d., 3).

includes five manuscripts: BLAdd 24 969, Lbs 678 4to, Lbs 2318 4to, ÍB 224 8vo, and Westin 105. Group B is larger, containing nine manuscripts: Lbs 423 fol, Lbs 354 4to, Lbs 998 4to, Lbs 1495 4to, Lbs 1977 8vo, ÍB 215 8vo, JS 632 4to, Rask 32, and SÁM 131. Additionally, within group B a longer version of the saga has evolved, probably in the early nineteenth century.<sup>21</sup> The three manuscripts containing this version are classified here as subgroup B1: Lbs 988 8vo, Lbs 4652 4to, and Lbs 3936 4to.

As presented in the list above, the dating of some of the witnesses is very broad and/or uncertain, but if we are to believe the title pages of BLAdd 24 969 and Lbs 423 fol, then these are the oldest witnesses, from as early as 1730 and 1733, respectively. BLAdd 24 969 belongs to group A and Lbs 423 fol to group B; they can therefore be considered equally valuable contemporary attestations of two coexisting branches within the same tradition.

As it is impossible to determine with certainty which branch is represented in the early summary, AM 576 b 4to remains uncategorized. The filiation of one of the youngest manuscripts, Karl Jónsson úr Purkey 5 4to, is likewise unknown, as it is in private ownership and we have been unable to consult its text.

An example of a clear distinction between groups A and B can be found in the episode where Rósamunda receives her suitors. In chapter 5 in the copy in BLAdd 24 969 (71v:10) this reads, “og er þá kominn hinn annar, og fer á sömu leið”. ÍB 224 8vo, Westin 105, Lbs 2318 4to, and Lbs 678 4to share this reading, while the remaining manuscripts have an additional sentence: in Rask 32 (97r:25–27) it reads, “hún meðtekur hann á sama hátt mjög blíðlega, hann telur henni gjaldið enn hún forvarar það, hefur af fyrir honum sem hinum til 11tu stundar, og er enn þá barið að dyrnum”. Similarly, when, a few sentences before, Rósamunda makes the appointments with her suitors, she asks the first to come the next evening at nine o’clock. When the second suitor arrives, the time of the appointment is omitted in group A, whereas in group B, the time ten o’clock is specified (e.g. Rask 32, 97r:3: “að koma á öðru kvöldi um 10 stund”), before continuing to the third and fourth suitors, who in both groups are given the times eleven and twelve o’clock, respectively. The latter example is perhaps hard to draw stemmatic conclusions from, since a scribe who recognized the

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<sup>21</sup>The earliest witness preserving this version is Lbs 988 8vo (ca. 1830–1840).

pattern in the appointment times could easily add ten o'clock, even with no access to an earlier text where the time was specified, but the other variants from the same chapter confirm this distinction, as presented by selected readings collated against BLAdd 24 969:

- 71r:21: við hana] ÷ 32, 354, 423, 131, 632, 1495, 998.  
 71r:21: ÷] á þennan hátt 32, 354, 423, 988, 215, 4852, 131, 632, 1977, 1495, 998; því 2318.  
 71v:11: ÷] i einu orði að segja 32, 354, 423, 988, 3936, 1977, 998; og i einu – segja 632; og i stuttu máli að segja 131; er þar frá at segja i stuttu máli 1495.  
 71v:11: ÷] að hún settur þá alla inn í skápinn 32, 354, 423, 3936, 1917, 1495, 998; *om.* alla 988; *om.* að 215, 131.  
 71v:11: ÷] þar til um 12tu stund 32, 354, 423, 215, 632, 1495, 998; *om.* þar 988; *om.* um 12tu stund 3936, 1977.  
 71v:11: ÷] að sá síðasti kemur 32, 423, 988 632, 1977, 1495; *om.* að 354; sá síðasti kom um 12 stund 3936.  
 71v:12: utan fyrir] fyrir utan 224; úti fyrir dyrnum 105, 1917; fyrir utan dirnar 4652; ÷ 32, 354, 423, 2318, 215, 3936, 131, 632, 1495, 998.  
 71v:14: ÷] er þat stæði á gólfinu 32, 354, 423, 988, 215, 4652, 632, 1977, 998; sem hann sæi standa þar á gólfinu 1495.

It must be emphasized that within group A there are still cases where variation appears, and some of the manuscripts share selected readings with manuscripts belonging to group B. For example, the reading on f. 69v ll. 22–23 in BLAdd 24 969 (“að hennar líka þykist hann aldrei séð hafa”) is preserved in exactly the same form in both the group A manuscript Lbs 678 4to and the group B manuscript Lbs 1977 4to, while the remaining manuscripts in group A (ÍB 224 8vo, Westin 105, and Lbs 2318 4to) omit this phrase entirely.

The existence of subgroup B1 is evident already at the beginning of the saga, where amplifications allow us to consider the text preserved within this group as a separate version of *Ambrósíus saga og Rósamunda*. For example, the entire passage close to the beginning of the story – in BLAdd 24 969 (69v:6–9): “kvongaður var hann og átti son er Ambrósíus hét, hann var mannvænlegur og efnilegur og létu hans foreldrar mikið eftir honum, ólst hann svá upp hjá



þeim um hrið. Márus var manna nískastur” – is missing in Lbs 988 8vo, Lbs 4652 4to, and Lbs 3936 4to. These three manuscripts introduce another passage instead of “ekki var hann guðsþakkagjarn því hann tímði af engu að sjá” (BLAdd 24 969, 69v:10). In Lbs 988 8vo (89r:7–11) it reads, “hann átti einn son sem hét Ambrósíus, faðir hans unni honum mikið og lét mikið eftir honum því hann var maður hinn efnilegasti”. Another example appears in chapter 2, where after the phrase “og talast þau við” (BLAdd 24 969, 69v:25) – which in Lbs 988 8vo (89v:15), Lbs 3936 4to (p. 1:18–19), and Lbs 4652 4to (79r:1) reads, “og til tals við hana” – all three manuscripts have an addition (in Lbs 988 8vo, 89v:15–19 it reads, “og spyr hana að heita, enn hún segist heita Rósamunda, hann segir henni þar næst að hann vilji fá hana sér til konu”). Several other minor changes, collated here against BLAdd 24 969, can also be observed as characteristic of group B1:

69v:12: til Indialands] til Indianna og Kína 988, 3936, 4652.

69v:12–13: oc abla sér fjár oc frægðar] sér sidi framandi þjóða 988, 3936, 4652.

69v:19: nú leggur Ambrósíus í haf] nú tekur Ambrósíus orðlof af föður sínum  
og siglir góðan bir til Indialanda 988, 3936, 4652.

The manuscripts within group A seem to have the smallest number of passages that can be considered amplifications; therefore, the text belonging to this group has been selected as the basis for the present edition. Because this article aims first and foremost to present the story of Ambrósíus and Rósamunda, and not to provide an exhaustive overview of the entire tradition of the saga, there is not space here for a discussion of all the extant witnesses. However, we find it necessary to discuss briefly all the manuscripts in group A, with the main focus on the base text in BLAdd 24 969. We discuss them below in alphabetical order by shelf mark.

#### BLAdd 24 969 (1730–1744)

BLAdd 24 969 in the British Library in London is a paper manuscript in folio numbering iv + 312 + iv leaves. The leaf size is approximately 310 × 195 mm. The text is tightly written, with a written area of approximately 275 × 155 mm, that is, approximately 70 % of the page surface, with 41–56 lines per page.

The text of *Ambrósíus saga og Rósamunda* preserved here is 5 796 words long and contains 2 075 abbreviations – approximately one abbreviation every third word. The saga is divided into ten chapters and begins on f. 69v with the rubric “Sagann af Ambrosio og Rosamunda”. It ends on f. 73v with “og endar | só þessa Fräsogu af Ambrosio og | Rosamunda hinne frydu | Tantum”.

The manuscript contains twenty-seven texts including seven *riddarasögur* (*Bærings saga fagra*, *Ambrósíus saga og Rósamunda*, *Remundar saga og Melissínu*, *Drauma-Jóns saga*, *Úlfars saga sterka*, *Elíss saga og Rósamundar*, *Piðreks saga*), eight *fornaldarsögur* (*Völsunga saga*, *Ragnars saga loðbrókar*, *Illuga saga Gríðar-fóstra*, *Hrings saga og Skjaldar*, *Hjálmþérs saga*, *Hálfðanar saga Eysteinnssonar*, *Ásmundar saga víkings*, *Egils saga einhenda og Ásmundar berserkjabana*), three *Íslendingasögur* (*Bárðar saga Snæfellsáss*, *Eyrbyggja saga*, *Egils saga Skallagrímssonar*), one *konungasaga* (*Hákonar þáttur Hárekssonar*), an exemplum (*Fortunatus saga*), a standalone *ríma* (*Tíma ríma*), pseudohistorical texts (*Herkúlesar saga sterka*, *Breta sögur*, *Um þann sterka Aristomenem*, *Alexanders saga*), as well as geographical and travel narratives (*Um þau sjö heims undurverk*, *Reisubók Fríðriks Bollings*).

According to the manuscript’s title page, BLAdd 24 969 was copied by the vicar Gísli Bjarnason. The title page is younger than the rest of the book and, as Lavender suggests (2014, 89–90), must be a copy of the original title page, a copy probably supplied by Daði Nielsson (1809–1857). Along with a verse from an unidentified poem, the title page contains biographical information about Gísli:

Fródleg og Skémtinn | Sögubók, | Jnnihaldandi | nockrar | Fornsógur,  
Agiætar. | hier i eitt skrifadar | af | Sáluga Sira Gýsla Biarnasijni | first  
presti ad Tröllatúngu 1748 til 1758. | þá hann varð prestur í Dýrafirdar  
þingum | til 1765, þá hann “varð” prestur til Stadar í Súgan|dafirdi, hvar  
hann deidi 1773, | hefur hann biriad ad skrifa þessa bók ad Kalmannstúngu  
| í Borgargarfirdi 1730, þá hann var Stúdent

An interesting and entertaining storybook, containing some excellent old stories, which here are written down by the late reverend Gísli Bjarnason, first vicar in Tröllatunga 1748–1758, then he became vicar in the district of Dýrafjörður until 1765. Later he became vicar in Staður in Súgandafjörður,

where he died in 1773. He began to write this book in Kalmanstunga in Borgarfjörður in 1730, when he was a student.

Gísli Bjarnason (ca. 1703–1773) was the son of Bjarni Þóroddsson the elder from Kalmanstunga in western Iceland; his mother was Ljótunn Helgadóttir from Leirárgarðir. Gísli began his education in Skálholt in 1718 and completed it in 1727. In 1728 he received a license to preach, but he did not receive a living until 1758 when he became vicar of the Dýrafjörður district and settled in Mýrar. He was married twice, first to Guðrún Sigurðardóttir and later to Þuríður Jónsdóttir (d. 1801), daughter of Bishop Jón Árnason (1665–1743) (Páll Eggert Ólason 1948, 1: 43–44, 3: 44–45).

Colophons following some of the texts further indicate that the manuscript's date of writing was the first half of the eighteenth century. The earliest colophon (24 February 1731) follows *Hjálmþérs saga* on f. 119r, and the latest (1734) appears at the end of *Fortunatus saga* on f. 238v. However, many texts, including *Ambrósíus saga og Rósamunda*, have no colophon. The texts furthermore do not appear to be in chronological order in the manuscript. The date 4 March 1733 on f. 24v follows *Völsunga saga* and *Ragnars saga loðbrókar* treated as one unit, 1 February 1733 on f. 82v follows *Hákonar þáttur Hárekssonar*, 1732 on f. 90v follows *Úlfars saga sterka*, 1732 on f. 151v follows *Alexanders saga*, 1732 on f. 207v follows *Þiðreks saga*, and 1733 on f. 284v follows *Egils saga einhenda og Ásmundar berserkjabana*.

The manuscript is written in a script that can be classified as neo-gothic (Svensson 1974), or a subcategory of the older neo-gothic, a chancery script (Kroman 1970). Typical features of chancery can be identified throughout the text of *Ambrósíus saga og Rósamunda*. The letter forms are vertical and neatly written. The letter “r” is x-shaped and appears for example alongside a standard “e” in “mier” (70r:19; cf. chancery in ÍBR 87 4to in Guðvarður Már Gunnlaugsson 2007, 145). The narrow forms of “m” and “n” with the last minim curving slightly towards the left and then right are fairly frequent (e.g. “umfram<sup>m</sup>”, 69v:16; “Lijkama”, 70r:20). The ascenders of lower-case long letters are loopless (e.g. “vidtoluduft”, 71v:37), with the exception of “k” (e.g. “Lijkama”, 70r:20), and sporadically “d” (e.g. “kaftad”, 70r:31). The letters “h” and tall “s” extend below the baseline (e.g. “hana”, 69v:35; “handfala”, 69v:36). The scribe uses

two types of “f” but the insular “f” dominates (cf. e.g. “umfram̃”, 69v:16 and “fader”, 69v:26). Additionally, two types of “s” can be found: rounded “s” (e.g. “halfs”, 69v:37) and tall “f” (e.g. “handfala”, 69v:36). When a double “s” appears it is usually spelled with a combination of both (e.g. “þẽfsu”, 69v:30), otherwise the rounded “s” is unusual in mid-word position; it also dominates in the word-final position and sporadically alternates with tall “s” in the word-initial position.

The scribe uses a different script type for catchwords, namely late *kurrent* script. The main characteristics of *kurrent* that can be observed in the catchwords are the shape of letter “e”, which resembles modern “r”, while the letter “r” resembles modern “w”, and “h” resembles modern “f” (cf. the example of *kurrent* in Lbs 31 b fol in Guðvarður Már Gunnlaugsson 2007, 165). Catchwords are usually decorated with an underlining doodle throughout the manuscript.

Besides the doodles underlining catchwords, the manuscript does not contain many decorations, though titles are written larger than the main body of the text, as are many first lines of chapters. Some of the initials and rubrics at chapter openings are sparsely decorated with floral motifs. In *Ambrósíus saga og Rósamunda* there are a few illustrations within or adjacent to decorative initials at the beginnings of chapters, exclusively in the outer margins of verso leaves. One of these, at the beginning of chapter 6 (f. 71v), appears to have been clipped out, perhaps due to its intricacy and its easily accessible place in the outer margin. A bird-like shape is sketched in the top of the capital “E” opening chapter 4 (f. 70v), and a face is likewise sketched within the upper part of the capital “E” opening chapter 10 (f. 73v).

The scribe tends to capitalize or use small capitals for proper nouns and certain key words such as “Sorger” (70r:10), “Meijunne” (70r:14), “Gotze” (70r:34), etc. Punctuation marks such as commas, colons, and full stops appear in the text but are rather infrequent. Other punctuation marks, namely single and double vertical strokes or diagonal slashes, also appear, often at the ends of chapters or with a function similar to a paragraph indicator in the middle of the text.

A final noteworthy feature of *Ambrósíus saga og Rósamunda* as it appears in BLAdd 24 969 is the number of loanwords from Danish and/or Low German present in the text, such as “beisevikt” (70v:1), “betala” conjugated in several forms (71r:15; 72v:19, 23), “fórvarad” (71v:4), “reisu” (70v:19–20), “frækta”

(70v:20), “rädrüm” (70v:15), and “bihiellt” (71v:35). The place name “Fenidien”, i. e. “Venice” (cf. Danish “Venedig” and “Venetien”, and Middle Low German “Venedien”, as opposed to Icelandic “Feneyjar”), is also one of many examples of foreign influence on the language of this text. In the group B manuscripts, this appears to have been miscopied by the Icelandic scribes as “Genedien”, almost certainly because the scribe of an early exemplar of this group failed to recognize the place name (as in e.g. Lbs 423 fol, f. 359v; Rask 32, f. 96v; and Lbs 354 4to, f. 27r). However, the summary in AM 576 b 4to also clearly reads “Genidien”, agreeing with group B.

#### ÍB 224 8vo (ca. 1750)

ÍB 224 8vo in the National and University Library of Iceland is a small paper manuscript, and one of the earlier witnesses of the story. It numbers i + 241 leaves and measures 164 × 100 mm. The size of the writing space is 145–50 × 90 mm, approximately 79–82 % of the surface, with ca. 22–27 lines per page. The manuscript is in very poor condition and after conservation it has been kept as unbound leaves accompanied by the old leather cover. Not much is known about the manuscript’s provenance, but a note on f. 1v reading “SØGU BOK | SERA JONS | MAGNUS” suggests that it was in the possession of Jón Magnússon (1750–1823), a vicar in north-west Iceland. The manuscript contains nine *riddarasögur* and one *fornaldarsaga*. *Ambrósíus saga og Rósamunda* starts on f. 17r with the rubric “Søgubáttur af Ambrósius og Rósamunda” and ends on f. 31r with “og endar so þessa | Sógu af Ambrosius og Rosa|munða hinne Frydu”. The story is divided into twelve chapters.

#### Lbs 678 4to (1852–1854)

Lbs 678 4to in the National and University Library of Iceland is a paper manuscript numbering iv + 226 + iv leaves. Ff. 1r–90r are continuously paginated, f. 90v is blank and unpaginated, while on f. 91r pagination starts again from 1, running continuously to f. 266r; f. 266v is left blank. The manuscript is written in one hand throughout, which has been identified as that of Þorsteinn Þorsteinsson (1792–1863), a farmer, active scribe, and manuscript collector from

Skagafjarðarsýsla in northern Iceland. Þorsteinn gives very specific descriptions regarding the exemplars he used for almost all of the texts in Lbs 678 4to. In the colophon of *Ambrósíus saga og Rósamunda* on f. 202r he wrote:

Þessar fimm að framann skrifudu sögur eru skrifðar eftir settleturs hönd mikid bundinni hvörja skrifðar hefur salugi sira Gíslis Bjarna son fírst student | að Kallmanns tungu í borgarfirði 1730 so prestur að | Tröllu tungu 1748 til 1758 þá hann varð prestur í Djra | fjardar þingum til 1765 þá hann varð prestur til Stadar | í Suganda firði hvor hann Deijdi 1773.

The five subsequently presented sagas are copied from a highly abbreviated book-hand. Each saga was written by the late reverend Gísli Bjarnason, first a student in Kalmanstunga in Borgarfjörður 1730, then vicar in Tröllatunga 1748–1758. Later he became vicar in the district of Dýrafjörður until 1765 when he became vicar in Staður in Súgandafjörður, where he died in 1773.

The information given in this colophon resembles closely the title page of BLAdd 24 969. This suggests that Lbs 678 4to is either a direct copy of BLAdd 24 969 or of one of its lost descendants which also preserved biographical details about BLAdd 24 969's scribe. Lbs 678 4to, like BLAdd 24 969, contains *foraldarsögur*, *riddarasögur*, *konungasögur*, and pseudohistorical texts. Additionally, Lbs 678 4to is closely related to BLAdd 24 969 from a textual point of view. The readings from these two manuscripts agree in all major places of variation, but there are also variants characteristic to only the two of them, such as:

að setja samfund 24 969, 678] almennlegan samfund 32, 354, 423, 215, 632, 998; til settu einn samfund 224; að hafa samfund 105, 2318; samfundur haldin 988, 4652; þing af öllum höfðingum 3936; almennan fund 131; alment þing 1977; til almenns þings í landinu 1495.

*Ambrósíus saga og Rósamunda* in Lbs 678 4to is divided into ten chapters. It starts on f. 193r with the rubric “Sagann af Ambrosjö og Rósamunda”, and ends on f. 202r with “og endar svo þessa | frá sögu af Ambrosjó og Rósamunda”, followed by the previously mentioned note about the exemplar.

## Lbs 2318 4to (ca. 1800–1853)

Lbs 2318 4to in the National and University Library of Iceland is a paper manuscript also known as Hamarsbók stærri. It numbers 114 leaves and measures approximately 205 × 165 mm in size. Two hands can be identified in the manuscript: ff. 1–56 are in Hjalmar Þorsteinsson's (1742–1819) hand, and ff. 57–114 are in the hand of his son Björn Hjalmarsson (1769–1853). Both men were vicars in Tröllatunga in the Westfjords. According to the online catalogue handrit.org, the manuscript is dated to ca. 1800–1825; however, the date 1852 on f. 113r in Björn's hand sets the *terminus post quem* for the manuscript's final item, while scribe's death in 1853 sets the *terminus ante quem*. Lbs 2318 4to contains *Íslendingasögur*, *riddarasögur*, and pseudohistorical texts. *Ambrósíus saga og Rósamunda* is written in the later hand (that of Björn) and its text is closely related to Westin 105, discussed below.

*Ambrósíus saga og Rósamunda* has ten chapters in Lbs 2318 4to. The story begins on f. 75r with the rubric “Eitt Æfentíjr | af | Ambrosio og Rosamunda” and ends on f. 84v with “og endar so þessa Sogú | af Ambrosio og Rosamunda | hinne fridú”.

## Westin 105 (1700–1800)

Westin 105 in the University Library in Uppsala, Sweden is an eighteenth-century paper manuscript in quarto, with leaves measuring 203 × 157 mm in size; the manuscript consists of nine paginated leaves, with f. 9v left blank and unpaginated. According to Jón Samsónarson (1969), the manuscripts under the shelf marks Westin 78–84 and 86–110 are very similar in size, type of paper, and binding, each preserving one narrative only, and mainly falling within the *fornaldar*- and *riddarasögur* genres.<sup>22</sup>

Not much is known about the provenance of Westin 105 before it came into Jacob Westin's possession, but according to a note in Westin 89, it is

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<sup>22</sup> An exception is Westin 95, which contains 12 tales. Westin 84 contains both *Ketils saga hængs* and *Gríms saga loðinkinna* and Westin 89 contains both *Völsunga saga* and *Ragnars saga loðbrókar*; however, these two pairs of texts are frequently treated as single sagas in manuscripts, contrary to modern divisions.

possible that he bought it at an auction in Copenhagen on 6 September 1830, when manuscripts previously owned by Birgir Skúlason Thorlacius (1775–1829) were sold. At least six different hands can be recognized in Westin 78–110, and Westin 105 is written in Hand 4 (Jón Samsonarson 1969, 31). The same hand can be identified in the manuscripts listed in Table 1 below. They contain mostly *riddarasögur* and *fornaldarsögur*; taking into consideration the physical features of these manuscripts it could be the case that these texts were at some point bound together in one volume:

Nr	Size (mm)	Nr of leaves	Content
87	203 × 157	20	<i>Sörla saga sterka</i>
89	201 × 157	118	<i>Völsunga saga</i> and <i>Ragnars saga loðbrókar</i>
91	199 × 158	45	<i>Bjarnar saga Hítðalakappa</i>
98	203 × 158	30	<i>Huldar saga</i>
99	201 × 157	6	<i>Hrings saga og Skjaldar</i> <sup>23</sup>
102	203 × 157	50	<i>Sigurðar saga þögla</i>
103	203 × 158	8	<i>Ajax saga frækna</i>
105	203 × 157	9	<i>Ambrósíus saga og Rósamunda</i>
106	202 × 157	15	<i>Flóres saga konungs ok sona hans</i>
109	202 × 157	29	<i>Úlfars saga sterka</i>

TABLE 1: Westin manuscripts in the same hand.

In Westin 105 *Ambrósíus saga og Rósamunda* is divided into ten chapters and starts on f. 1r with the beautifully decorated rubric, “Her hefr upp Saugo af |

<sup>23</sup> The title in the manuscript is *Skjöldunga saga*. See Lavender (2016, 94–95) for a discussion of the variant titles of *Hrings saga og Skjaldar* in younger manuscripts; while this Westin collection manuscript is not noted there, it is clearly another example of the same text.



Ambrosio og Rosa|mund ene Frydu”. The saga ends on f. 9r with “og endar so þessa sögu hier af | Ambrosio og Rosamund | hinne Frydu”.

## Editorial Principles

Our edition follows the text in BLAdd 24 969. This was chosen as the base text due to its age, condition, and unique position in the saga’s transmission history,<sup>24</sup> given that the text is not only one of the oldest attestations of the saga, but may also have been used as an exemplar for another copy in the nineteenth century. As mentioned above, Lbs 678 4to, written around 1852–1854 by Þorsteinn Þorsteinsson, provides information regarding its exemplar, and this information resembles closely the title page of BLAdd 24 969. The close textual similarities between these two manuscripts provide the basis for an interesting case study of scribal practice in the early nineteenth century, when the eighteenth-century manuscript (or another text copied from it) served as the basis for the later copy. That the text represented in BLAdd 24 969 was subsequently considered to be an authentic and reliable version provides further grounds for our choice to represent it in the present edition. It would be interesting to carry out more research on the textual innovations appearing in Lbs 678 4to in the text of *Ambrósíus saga og Rósamunda* and to establish the relationship between the other texts preserved in both manuscripts – there are five that overlap,<sup>25</sup> out of fifteen in Lbs 678 4to, and twenty-seven in BLAdd 24 969.

Because this edition is meant to present a single, complete text of *Ambrósíus saga og Rósamunda* that is easy to read and therefore accessible to students and experts alike, the accompanying apparatus has been kept to a minimum. It provides selected variant readings from group A manuscripts when it is

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<sup>24</sup>From the perspective of traditional textual criticism, ÍB 224 8vo would be another possible base text for the edition, but due to its poor condition, with crumbling, faded edges and illegible passages on the periphery of the leaves, the preparation of its text would be problematic, requiring many emendations following other witnesses. It is on this basis that we have decided to choose another manuscript from group A that appears most closely related to ÍB 224 8vo.

<sup>25</sup>These are *Alexanders saga*, *Ambrósíus saga og Rósamunda*, *Breta sögur*, *Elíss saga og Rósamundar*, and *Hrings saga og Skjaldar* (entitled *Skjöldunga saga* in manuscript).

necessary to clarify or emend difficult or erroneous passages in the text as it stands in BLAdd 24 969. Given the high number of amplifications appearing in group B (and especially in B1), we decided that including them throughout as an exhaustive apparatus would be cumbersome.<sup>26</sup> With that said, we also believe that in the future, the production of an edition of the text based on one of the younger manuscripts, especially one of those classified here as belonging to subgroup B1, could contribute significantly to the understanding of this saga's transmission.

In preparing this semi-diplomatic edition we follow the text preserved in the manuscript closely, reproducing the original orthography to a large extent, while standardizing some of the irregular features. In order to make the text easily readable, several diacritical marks and various forms of glyphs have been standardized to the most common form. As one straightforward example, both “f” and “s” are represented here as “s”. As another more complex example, the various forms of “o” have been standardized to a limited degree depending on their phonological context as “ó”, “ö”, and “o”. However, the scribe’s “ö” is retained everywhere, whether it represents /ö/ or /ó/, in keeping with his similar use of diacreses (“ä”, “ü”, “i”, and “y”) to represent both long vowels and diphthongs. Finally, “o” is retained across the board, as is the occasional use of “au” for modern Icelandic /ö/, as in “saung” (70v:7).

Another orthographical feature of BLAdd 24 969 is the treatment of the characters’ names. “Ambrósíus” and “Marselíus” are written out fully enough times to show that they are meant to decline following Latin grammar. For example, we see dative “Ambrosio” (the title at 69v:1; 73v:29, 34), genitive “Marselij” (70v:30), and accusative “Marselium” (MS “Marseliū”, 70v:35). We have therefore expanded abbreviated forms of these names accordingly. “Rósamunda”, however, appears not to decline at all. For example, in the title of the saga, *Sagan af Ambrósio og Rósamunda*, both names are expected to be in dative case (“Rósamunda” ending with “-u”) according to Icelandic declensions. Therefore, we have always expanded abbreviations of this name with a final

<sup>26</sup>We have made one exception only, in chapter 5 of the present edition, where we give a group B reading where an important detail appears to be inadvertently missing from the group A manuscripts.

“-a”. There is a precedent for this in several late medieval Icelandic romances, where exotic sounding (female) names are indeclinable.<sup>27</sup>

Word division and capitalization have been normalized to improve the readability of the text, so that only proper nouns and words at the beginning of sentences are capitalized. We supplied and normalized punctuation, particularly in the form of full stops, commas, and quotation marks to indicate direct speech, for the same purpose. Paratextual features are not rendered in the edition, but we have indicated page breaks so the corresponding passage can be easily located in the manuscript. Catchwords, for example, have been silently incorporated into the text. The scribe has a tendency to include long catchwords that sometimes consist of whole clauses and to repeat only the last word on the next page, often making much of the catchwords necessary parts of the text. For example, the catchword on f. 71v reads, “med sig og seigest hann þa hafa [rekeð] hana i burtu”, and f. 72r starts only with “i burtu”.

Three levels of script are represented in the edition to reflect the way the scribe highlighted chapter divisions and the start of the saga itself. We have therefore rendered the title as it appears in the manuscripts using CAPITALS, the beginnings of chapters (often whole first lines) are rendered in SMALL CAPITALS, and the main body of the saga text is rendered in normal type. Multi-line initials (exclusively at the beginning of chapters) are also represented, with dropped capitals. Abbreviations have been expanded following the orthography of the scribe and indicated by *italics* for both suspensions and contractions. Unclear readings are in square brackets [ ], additions by the scribe appear between insertion marks `´, and supplied text is given in angle brackets < >.

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<sup>27</sup>To take one example, the maiden king Nítiðā, whose name also derives from Latin, appears throughout her saga with the same “-a” ending, whereas other characters’ names (e.g. Livorius) decline as if they were Latin nouns (McDonald Werronen 2016, 209 n. 57, 221–34).

## SAGANN AF AMBROSIO OG ROSAMUNDA

69v

## 1 Capitule

3 **J** NORDUMBRALANDE, ER NÜ LIGGUR UNDER Fracklande, riede firer eýnu  
 hierade burgeijs sä er Marus hiet. *Hann* var miðg audugur og samdrattar-  
 samur. Kvöngadur var *hann*, og atte son er Ambrosius hiet. *Hann* var mann-  
 6 vænlegur og efnelegur, og lietu *hanz* forelldrar miked epter honum. Ölst *hann*  
 só upp hia þeim um hryd. Marus var manna nijskastur og stundade ej annad enn  
 draga saman aud og rike dæme. *Ecki* var *hann* guds þackagiarn, því *hann* tymde  
 9 af öngvu ad siä. Eýnu sinne bar það til ad Ambrosius gieck firer födur sinn, og  
 bidur *hann* få sier skip og farareirer; seigest vilia fara i kaup ferd til Indialands og  
 12 abla sier fiär og frægdar. Þetta liet Marus epter honum, og fieck honum tilbued  
 skip med mönnum og fiärhlutum, og þö *hann* sæ sig miðg um ad läta þetta af  
 hende, glad(de) *hann* sig j ödru ad sinn sonur munde miked äbatast. Qvediastr  
 þeir nü fedgar, og bidur hvör vel firer ödrum, enn umframm allt bidur Marus  
 15 sön sinn ad hallda sem best synu götze til avinnings, og läta ecke mikla eidslu  
 tilfalla.

## 2 Capitule

18 **N** U LEGGUR AMBROSIOUS I HAF, OG EPTER LÄNGA ÜTIVIST KIEMUR HANN I  
 JNDIEN, leggur skipe synu j göda höfn er var nærre eirnre störra börg.  
 Ambrosius lætur götz sitt færa j börgina og selur, so ad *hann* abatastr miked og  
 21 lætur vel yfer synum hlut. Eirn dag geingur *hann* umm börgina ad skiemta sier.  
 Lýtur *hann* þä standa j einum löptglugga meý só fagra ad *hennar* lijka þikiest  
*hann* alldrei<sup>1</sup> sied hafa. Og só fellur hönun hugur til *hennar*, ad *hann* fær sier ej  
 24 stiörnad. Geingur *hann* i þetta hüs, finnur *hann* mejuna, og talast þau vid. Enn  
 hun seiger fader sinn räde synum hag hafa og nöckrer jngesmenn sijnn beded  
 firre og sinn fader þeim med afarkostum fra viked, og seiger sier só hugur umm

<sup>1</sup>Whereas the abbreviation ⟨~⟩ is normally expanded as “-re”, “-ra”, and occasionally “-ara”, “-arra”, “-arar” and “-rar”, in the case of “alldrei” we have expanded the same as “-rei”, following the five instances where the scribe writes this word out in full (70v:15; 72r:24 [alldreý]; 72v:1; 73v:10, 13).

ad enn nu mune \*han(n)<sup>1</sup> eins giora. Enn firer sitt leite, qvadt hun hónum  
giarnann jäta vilia. Ambrosius seiger, þö alldrei ætte hann só miked til ad vinna,  
þä skillde honum ej fra gänga ef med nöckru möte mögulegt være. J þessu 3  
kiemur hann innar er Johanes hiet, og sier þennan unga mann tala vid döttur  
syna og meinar hann þad eckj. Spir sydan hvort Ambrosius lites ä döttur sýna,  
edur ef hann vilie kaupa döttur sijna af sier. Ambrosius seiger, “æred vel lijst 6  
mier ä hana, og vijst vil eg kaupa hana ef föl er, og met hvad dyr vera skal”.  
Johannes seiger, “ef þú telur mier üt firer hana 1000 gillene, þä mättu eignast  
hana”. Ambrosius tekur nü þennan kóst, og geingur til handsala um kaupad, 9  
og skal lüka þessu giallde ad halfs manadar freste. Nü \*s(e)lur<sup>2</sup> Ambrosius allt  
7or sitt götz og eirnen skiped og || hrockur ecke. Vantar hann uppa `30<sup>3</sup> gillene.  
Fer hann nu med fie þetta og afhendur þetta fódur meýarinnar Rösamunda. 12  
Tekur Johannes vid fienu og qvad a vanta. Seiger hann hvörke fä aptur fied nie  
meýuna, nema hann kóme med þad sem äbrete jnnan tiltekens tyma. Er nu  
Ambrosius radalaus med öllu og fæst hónum miked ad hier umm ad hann verður 15  
eckj monnum sinnande, því þar var eýngen i því lande sem til hanz þeckte, edur  
honum nöckud läna villde. Ráfar hann i huxum og þónkum um daga og veyt  
eckj `hvað` skal til rads taka j þessum sijnum mötgange. Eýrn dag sem hann 18  
geingur so üt um stræte huxande og sórgande, mæter hann einum Gidinge.  
Sa taler til hanz seigandi, “þú ungur madur ert miög sórgbitenn og þeinkiande.  
Hvad skadar þig?” Ambrosius mæler, “hvar firer spir þú mig ad þessu? Ei muntu 21  
bæta mier þessar sórger, og vörðar í þig öngvu umm þetta”. “Kóst mun eg giðra  
þier ad bæta þier þitt ängur, ef þú seiger mier”. Ambrosius seiger, “eg hefe keipt  
mier ejna yfermatanlega fryða meju og kiemst eg eckj fra gialldinu, er eg firer 24  
hana ütlofade. Vantar mig uppa 30 gillene, og næ eg `ej` aptur mínu utlogdu  
fie og enn sydur meýunne, því eg er öngvum só kunnugur ad mïer läna ville.  
Enn sä<sup>4</sup> äkvedne tyme sem þetta gialld ätte üt ad greidast er nü üte ä mórgun 27  
og er þetta ordsók til minnar öglede”. “Þú ert ad vösu j vanda störum”, seiger

<sup>1</sup>MS “hanz”<sup>2</sup>MS “s(e)tur”<sup>3</sup>Written in the upper margin above a struck-through “8”: MS “{8}30<sup>3</sup> gillene”<sup>4</sup>MS “enn [o]sä”, with an unclear mark or character; other manuscripts in this group do not include anything between “enn” and “sä”.

Gidingur, “mun þeir hardur þikia sä kóstur er eg vil þier giðra, ad eg mun läna þier þesse 30 gillene. Og skalltu mier þau aptur bórga ad þriggia ära freste, og j  
 3 leiguna gief mier 3 merkur af þynu hóllde sem er ä þijnum lijkama og gack nü ad ef þü villt”. Ambrosius huxar nü med sier ad vant sie ur vöndu rada. Þiker hönum nü annad sarara enn annad svida mejra. Þö firer saker þeirrar brennande  
 6 astar sem hann hafde ä Rósamunda, tekur hann þennann kóst, og undergeingst med sterkri handskript vid Gidingenn þennan skilmäla; tekur sydan fied med glödu giede og færer Jóhanne. Tilseiger hann hónum þä mejuna <enn><sup>1</sup> medtekur  
 9 giallded. Verdur nü Ambrosius allkätur aptur.

### 3 Capitule

12 **F**ER NU AMBROSIUS MED ROSAMUNDA J BURT AF JNDIEN HELLDUR J HAF  
 GIEFUR VEL BIR og tekur hófn nærre þar sem Marus atte firer ad räda. Geingur Ambrosius a land med sina kónu og ä fund fodur sins. Marus fagnar  
 vel syne synum i firstunne, og bidur hann velkóminn. Sydan spir hann hvörninn  
 15 ferdenn hafe tekist. Ambrosius <seiger>, “hun tokst mier æskilegasta mäta”. Marus verdur miðg gladur, og spir enn frammar, hvar hanz skip hafi atkierum  
 kastad. “Ei er eg med mitt skip edur vóru aptur kóminn minn kiære fader”,  
 18 seiger hann, “helldur med þä dægilegustu og frydustu jömfri sem j Jndien var. Og þö eg hefde att 3 edur 4 skip önnur med þvilijku götze, munde eg þau öll  
 firer mejuna giefed \*ha(f)ä<sup>2</sup> og þar til langtum mejra. Og giðred só vel, ellsku  
 21 fader, og gänged med mier framm ýfer siälfar dirnar, og skóded þessa mäna kónu og vænter mig ydur mune þikia män ferd hafe órded hin farsælasta”. Drepur  
 þä Marus nidur hófde og heinger nidur höndur, og talar ecki órd langan týma,  
 24 sem hann mallaus være. Sijdan stóckur hann ä fætur sem ódur være, þriřfur eirn lurk, og mæler, “haf þig i stad frä minum || augum þü beisevikt<sup>3</sup> med þyna  
 skammafulla dækiu, og kómed mier alldrei firer augu, vónsleg kvikinde. Þid

<sup>1</sup> Emended to add “enn” (cf. ÍB 224, f. 18v; Westin 105, p. 3).

<sup>2</sup> MS “hana” (cf. ÍB 224, f. 19r; Westin 105, p. 4).

<sup>3</sup> The reading “þu beisevikt” appears in the summary and two of the oldest manuscripts in both groups A and B, but is miscopied and disappears altogether later in the manuscript tradition. The uncommon word “beisevikt” can be traced to Middle Low German *bösewicht* “villain” (cf. Middle High German “bösewicht” and Modern German “Bösewicht”).

hafed eidt minu götze sem eg hefe med ähiggiu samandreiged, og mun eg alldrei  
 af þessu vöndu flase jafngodur verda, ad fie mitt fer só hraparlega. Skal eg giora  
 þig arflausann epter mig, og þig alldrei siä nie vidkannast". Tekur hann nü ad 3  
 færa ä löpt lurkinn og higst þau bæde ad lemia. Urdu þau nü undan ad hallda  
 og eru radalaus hvad til skal giora, feingu sier nü herberge þar i borginne umm 6  
 nöttina hiä fätäku follke. Rosamunda hafde yfred fögur hliöd. Tök hun það  
 til rads. Hün gieck firer husdir rijkra manna og saung þar listelega. Gäfu þeir  
 henni hier firer nöckra peninga, enn Ambrosius tekur þeim til leigu hüs lyted, og  
 kauper sier nöckur ölföng aptur ad selia þeim til gagns og upphelldis. Hallda þau 9  
 nü fram þessu olsale og er það brädt audsied ad Rosamunda er skjir og greind  
 til þessa sem annars er hün tekur sier firer ad giöra, og græda þau nü so ad þau  
 brestur ej atvinnu. Og só kiemur ad þau gieta kept hused sem þau vöru inne,  
 og þurftu þau ej leingur til leigu hafa. J börginne voru \*4<sup>1</sup> borgmeistarar edur 12  
 börgarherrar. Þeir voru ünger og miog mikillrar ættar. Aller vöru þeir öqvænter  
 og miög kvennhaller. Þeir siä kónu Ambrosii og leist þeim vel ä hana, higgjande 15  
 þeir sier þeigiande þörf, ad nä hennar blýdu. Säu sier þö alldrei rädrüm, þar til  
 því Ambrosius var avallt heima. Villde þä eüngenn seigia ödrum sinn äsetning,  
 og lijda framm nöckra stunder. 18

#### 4 Capitule

Eitt sinn kiemur i tal med Borgarherrum ad miked hvad \*sislega<sup>2</sup> hafe tekist  
 firer Ambrosius olseliara þeirra, þä hann hefdi fared til Indialands og for- 21  
 spilad þar öllu sijnu götze med sijnu üngiæde. Enn tæki þö nü ad siä ad sier,  
 og endilega mundi hann giöra betri reisu, ef hann fære j annad sinn þangad. Og  
 talast þeim só til ad þeir aller skule frækta eitt skip til Jndien, og setia Ambrosius 24  
 firer kaupmann ijfer götze – huxade þä hvor firer sig, "eg mä vera böndinn ä  
 medan<sup>3</sup>". Enn eüngenn villde þö ödrum seigia annars \*as(e)tning<sup>4</sup>. Þeir läta kalla

<sup>1</sup>MS "3". Later in the present manuscript there are indeed four *borgarmeistarar* visiting Rósa-  
 munda.

<sup>2</sup>MS "süslega"

<sup>3</sup>MS "(huxade–medan)" with original parentheses, which we here convert to a dash and full  
 stop.

<sup>4</sup>MS "as[ö]tning", where the "e" is illegible in the manuscript.

Ambrosius firer sig, og seigia hönun þetta, að þeir vilje giöra hann að kaupmanne til Jndien og greiða honum í kaup 300 gillene. Verdur hann þessu feigenn og  
 3 under gieckst ferdina. Seiger hann nu Rosamunda fra, enn hun lætur sier fätt umm finnast, enn bad hann þö ræða. Er nü fared að bua til skiped, og sem það er giört mæler Rosamunda, “hvört ræð ætlar þu að giöra firer mier medan þú ert í  
 6 burt?” Hann seiger, “eirn vin ä eg, þann ef þier kann nöckud vid að liggia, þä seig hönun það. Hann heiter Marseliuz, og biir hann nordast j börginne. Annad kann eg ei til með þier að leggja, utan þú hallder vid makt samt ölsolunni, og nærer þig  
 9 af, því sem hingad til. Eg skal giarnan tilleggja meira þä eg audgast meira, enn fillgia vil eg þier til Marselij og bidia hann umm þig medan eg er ä burt”. Fara þau til hüsa Marselij, er hann þä üttestaddur, og heilsar vin synum og hanz kónu,  
 12 og bidur þau jnn gänga. Ambrosius seiger, “annad er nü erende til þyn, sem er að veita kónu minne adstöd og forsiä, medann eg er í kaupferdum til Jndialands”. Marselius seiger, “mikil böen er þetta og vel trüer þú mier. Skal eg því einu löfa þier,  
 15 að eg skal hvörke svikia þig nie hana í því mier er mögulegt”. Vill Ambrosius nü qvedia Marselium, enn hann qvadst honum til skips fillgia munde. “Hef eg böen þig að bidia”, seiger Marselius, “er það að þu selier firer mig eirn kött, og það  
 18 samma sem þú fær firer hann, vil eg þú fäer mier”. Ambrosio þötte þessi böen kinleg og iätar þvíj sem ädur, seiger það munde ej miked sem kötturen \*kóstadi<sup>1</sup>. Kvedur Ambrosius vinn sinn og sijna kónu með miklum trega, bad hvört vel firer  
 21 ödru. Sigler nü Ambrosius gödan bir til Jndialanda<sup>2</sup>, selur sinn varning, og abatast miked. Fær nü æred götz, og sem hann er nü tilbüenn þadan aptur sigler hann með gödan bir ur höfninne og ür landa augsijn. Þä kiemur ä firer hönun andvidre,  
 24 og hrekur hann umm hafed so þeir vita eckj hvad þeir hallda allt að veturnöttum. Siä þeir um sijder land firer stafne, og bera ej kienslu ä. Leggja þeir samt þar að og eru þeir þä kómner j Fenidien. Þar leggja þeir skipe synu j göða höfn, hvör  
 27 ed var nærre höfudbörginne || j landinu, sem köngur äsat. Þar leigde Ambrosius sier og mönnum sýnum eitt hus og biöst til um veturleigu leid só fram umm  
 30 hrijd. Köngur þeirra í Fænidien hafde þä plägu, að hvad sem hann villde sier til muns leggja, gagnadist hönun eckj, því þar kóm só mikell musafiöllde og þreif

<sup>1</sup> MS “skóstadi”. Other manuscripts in this group read “kötturen kostade” (e.g. ÍB 224, f. 21r; Westin 105, p. 6).

<sup>2</sup> Sic.



það ut ür hanz höndum og munne. Var þar allra rada tilleitad og dugde eckj. Þetta spir Ambrosius og huxar: “þar mune vera velkóminn kötturinn”. Lætur hann nü friettast epter, ad hann mune kunna hier böt ä vinna. Það verdur strax flutt firer könginn. Enn kongur giörer bod epter Ambrosio, og bijdur honum til matar med sier. Latum hier nu byda umm stund, enn tolum um Rosamunda. 3

## 5 Capitule 6

S trax sem hennar egta madur er af silgdur<sup>1</sup>, geingur hün heimleidis til syns hüss og Marselius med henni. Tala þau saman og leggur hann henni rad til þeirra hluta sem hun umm vandræddist. Helldur nü makt olsolunne og nærer sig þar af, er það ei leinge hun græder só hün verdur eckj annarra þurfe. Eirn tíma kiemur hün ä tal vid Marselius vin sinn. Tala þau \*saman<sup>2</sup> leinge dags. Ad endudu þeirra samtale, kauper Rösamunda af einum smid, ad smijda sier sköp eirn storan med 4 hvólfum, og ad hann væri büinn ad tveggia nätta freste med sterkum læsingum. Þessu lofar smidurinn og ‘kiemur’<sup>3</sup> i äquedinn tíma aptur med skäpinn. Rosamunda betalade hónum sitt ömak, og lætur setia þetta smijde i sitt svefnherberge. Eitt kvölld ber það til tijdenda ad bared er ä husdir Rosamunda. Hün geingur til dira og lijkur upp. Er þar köminn eirn af bórgarherum. Hün bidur hann \*med<sup>4</sup> mestu blijdu og kurteise inn ad gönga og drecka vijn, edur få sier fædu. Bórgarh(er)ra þeckist það liüflega. Setur sig til börsins og lætur tapa firer sig hid kóstulegasta vün. Sýdan býdur \*h(ann)<sup>5</sup> Rösamunda hiä sier sitia, hun giorer só, og hefur nü bórgarherra upp sijna rædu, og sagdist eiga erende vid hana, ad hann villde få hennar äst og liggia med henni. Hün seiger aptur med mesta kurteise, “nei, herra, hafed ei sóddan huxaner, þar eg er eiginngibt<sup>6</sup> kóna, og minn egta madur er i ydar þionustu. 24

<sup>1</sup> *Sic.*

<sup>2</sup> MS “samans”

<sup>3</sup> The scribe has added “kiemur” directly above “quedur”, which is underlined to indicate deletion.

<sup>4</sup> MS “mest”

<sup>5</sup> MS “hónum”

<sup>6</sup> The spelling of “gibt” with “b” for /p/ appears twice more in chapter 9 of the saga (“Ertu gibtur madur? – Gibtur hefi eg vered”, f. 73r).

Slæd þessu ur *ydar* hugskóte, því það er með öllu að ecki vilie þessu samþickia<sup>1</sup>.  
 Börgarherra seiger, “eg vil biðja *yður* 500 gillene, en ef þier með göðu giðred  
 3 þetta, enn taka þig nauduga *firer* eckert, ef þü mötstendur m(inum)<sup>2</sup> vilia”. Sier  
*Rósamunda* að sér mune ej henta<sup>3</sup> honum sinia, lófar nü giðra hanz vilia, og  
 biður hann kóma aptur að öðru kvöllde, þä hün hefde sæmilega veislu tilbüed,  
 6 umm nýundu stund, og hafa þä með sier giallded það sem \*hann<sup>4</sup> lófad hefde.  
 Skillde hun þä ecki standa *firer* neinu sem hann villde vera läta sier vere og  
 besta virðing að eiga kuningskap við slijkann herra. Og só telur hün umm *firer*  
 9 hónum, að hónum vellinder og skiliast við só bued i það sinn með mestu vináttu.  
 Að honum burtgeignum kiemur hinn annar og hinn 3ie börgarherrar, og hafa  
 aller eitt og hid sama erende. Biður sä annar henni til 1 000.<sup>5</sup> Þridie lófar 1 500  
 12 gillenum, og skillde hann kóma umm 11 stund. Sä 4de og sydasti vill giefa henni  
 2 000 gillene, og hann skal heimsækia hana um midnætte og 12 stund. Tilskilur  
 hün við þä alla að ei bregdist af ákvednum týma, og hvor eirn *firer* sig take þä með  
 15 sier giallded, er hann lófad hefdi. Enn hün qvadst munde vera þä við büinn þeirra  
 vilia að giðra. Fara aller að só töludu til sinna herbergia, og hlacka ej alllytet til  
 að nä blijdu só dægelegrar kónu. Fórdast þö hvór annan að þessum asetninge,  
 18 og villde só til i því eirn var fra henni geingenn, kóm hinn annar. Lyður nü  
 só nóttinn, og umm mörgunin tekur *Rósamunda* að prýða sitt herberge og við  
 virðuglegustu veislu að büast sig siälfa. Klæder hun sig, og skryðer sig i besta  
 21 mäta, vónande epter sýnum giestum og unnustum. Og sem tímenn er kóminn og  
 stunda kluckan slær 9, er bared að dirum. *Rósamunda* lijkur strax upp og kiennur  
 hier þann firsta börgarherra. Hün meðtekur hann með allra mestu blijdu, biður  
 24 hann velkóminn, og giora sig nóckud listugann af || vijne, äður þau geinge j 71v

<sup>1</sup> Westin 105, p. 7 reads here “þvij það er af með öllu að eg vilie þessu samþickiast” and the same is in ÍB 224, f. 22r.

<sup>2</sup> Expanded from MS “m” (cf. ÍB 224, f. 22r, “minum”; Westin 105, p. 7, “minum”).

<sup>3</sup> ÍB 224, f. 22r and Westin 105, p. 7 read here “tjá”.

<sup>4</sup> MS “hün”

<sup>5</sup> Group B and B1 manuscripts, and the summary version, here specify that the second *börgar-meistari* should arrive at 10 o'clock. It is unclear whether this detail is missing in BLAdd 24 969 (and the other Group A manuscripts) because it was missing in an exemplar, or whether the scribe skipped a line while copying (cf. e.g. Rask 32, f. 97r: “... til 1 000 gillene honum til seiger hun að kom ä öðru kvöllde um 10 stund hinn þridie lofar ...”).

eína sæng, og *firer* hennar blýdlegar fórtólur þýdist hann þetta. Setur sig só til bólds hiá henni, og giorer sig gladan. Og saker hennar miüku og snidugu mälsnilldar kóssa og atlætis giæter hann ei annars enn fiargvidrast \*utann<sup>1</sup> um hana. Tekur nü ad telia henni giallded, og sem hun hefur það förvarad og þau skilldu til sængur gönga, slær kluckann 10 stund, er þä bared enn ad dirum. Sä sem *firer* var bidur Rosamunda i allra krapta nafne ad kóma sier undann og fela hann, ad hann ej þeckvist. Rosamunda seiger það ómögulegt, því þar sie eíngenn undanfære, utann hann giete tróded sier i þann sköp sem þar være ä gölfínu. Med því ei var längur tyme til ad skrafa, tekur hann þetta räd, og fer inn i skäpinn. Hun læser aptur hvölfínu, og geingur til dira, lykur upp, og er þä kóminn hinn annar, og fer ä sömu leid *firer* öllum til þess seinasti kemur. Tekur hun ä möte hönum sem hinum og er hann hefur sitt gialld af hendt er enn þä bared akaflega ä dir. Heira þau nü margra manna mäl \*firer utann<sup>2</sup>. Bidur borgarherra Rosamunda ad fela sig, enn hun talldist undan utann med því mote<sup>3</sup> hann kómist i sköp sinn. Tekur hann það räd med þöckum. Læser hün aptur stöknum, og geingur til diranna, lykur upp, og sier þar er kóminn Marselius med mörgum mönnum. Hun biður hönum og hanz fielögum ad sitia, hvad þeir þiggia. Marselius tekur til órda: “kaup vil eg eiga vid þig Rösamunda, ad þü selier mier þann stora sköp, er þar stendur, med öllu því hönum fillger, hvad sem það er, enn eg mun giefä þier i stadinn 5 000 gillene”. “Ej hafde eg i hug mier ad selia hann”, seiger Rosamunda, “enn helldur enn hafe þýna reide, þä tak skäpinn og lät flitia strax ä burt, og tel mier giallded og äbirgiest sä er kauper”. “Sö mä vera”, seiger Marselius, og telur henne<sup>4</sup> ut verded *firer* skäpinn. Sydan lætur hann sijna sveina bera üt skäpinn burt heim j sitt hüs. Og sem hann er heimkóminn, seiger nu Marselius<sup>5</sup>, “eg hef `ej` nü forsiällega söad mínu giallde, og ej veit eg vijst, ad adrer mune mier aptur só miked [f*irer* fä]”. Seigest þö, skuli giora fallt og biöda uppa tórge, sem flester væru samansafnader. Þar mundi sannarlega

<sup>1</sup>MS “utam”

<sup>2</sup>MS “utann *firer*”, following ÍB 224, f. 23r, “fyrir utann” (cf. Westin 105, p. 9, “uti fyrir dyr”).

<sup>3</sup>Emended to remove the scribe’s repetition of the four words “utann med því mote”.

<sup>4</sup>Emended to remove the scribe’s repetition of “henni”.

<sup>5</sup>MS “Marselius þ`ej`”, where “ej” has here first been added, then deleted, by the scribe.

<sup>6</sup>MS “fʹ[o]G{alld} fä”. Because much has been deleted by the scribe, we have chosen to edit this as “f*irer* fä” instead of reconstructing “f*irer* hann g(i)alld(a) fä” based on variant readings

einhvör vidbiöda skadlaust. Heirer hann þá hostad og lykt sem nærr[e] hónum  
 være, enn hann sier þö öngvann. Fijsest hann ad lüka upp skäpnum, og vita hvad  
 3 hann hefði innehallda, þar hann være só þüngur. Lykur hann upp einu hvólfinu,  
 og sier þar eirn af bórgarherrum. Verdur hann var vid, ad hann bender hónum  
 og ganga þeir nöckud af sijdis. Bidur þessi bórgarherra hann, ad giefu sig lausann  
 6 og ópinnbera þetta firer öngvum, seigist vilia giefu hónum hanskrift sýna uppa  
 1 000 gillene, hvad Marselius giörer, og lætur hann heimfara og aminner hann  
 þö heimuglega, ad giöra ei slýkt óptar<sup>1</sup>. Hid sama giörer hann hinum zur, og  
 9 gaf hónum hvor firer sig 1 000 gillene. Og hafde Marselius ad sydustu öngvann  
 skada ä skäpkaupinu. Og ecki helldur Rösamunda ad, hün bihiellt sinne æru,  
 og abatadist ä stundum<sup>2</sup> \*5 000<sup>3</sup> gillene, og hafa menn þad firer satt, ad þetta  
 12 hafe vered upplagt räd med þeim Marselius og Rösamunda, þä þaug vidtoludust  
 leinge dags. Ej er um gieted, ad þeir hafe aptur leitat<sup>4</sup> ä Rösamunda slijkra mäla.

## 6 Capitule

15 **N**ü er ad seigia af Ambrosio, ad köngur þeirra j Fænidien bijdur honum med  
 sier til giestabóds, sem firr var vidskilest. Og strax sem matur er ä bórd  
 bórenn, kiemur þar só mikel mergd müsa, so öngvum gagnast neitt ad giöra edur  
 18 neita. Köngur spir Ambrosius hvört hann kinne räd vid. Ambrosius qvadst þad  
 ei vita til vijsenda, enn spir þä hvörninn þad hafe j firstu skied. Kongur seiger,  
 ad moder sijn hafe hia sier vered, og hafe hann läted hana sítia ä skörinne vid  
 21 fætur sier þä hann var ad mältijd, og kastad só nidur firer hana þad sem hann  
 hefði sialfur eckj viliad. Enn hun hafe avijtað sig hier firer ad hann fære so lit[el]  
 motlega med sig, og seigest hann þa hafa [rek]ed hana || i burtu, og hun þar 72r  
 24 skömmu epter däid i hüngre, enn sydan hafa onnaded sig þesser vargar. “Þetta  
 er miked tilefne”, seiger Ambrosius, “og hliöte þier kongur, ad bödia hann hier  
 umm sem ollu stioronar”. Kongur seiger, “eg hefe heited ä alla mäna Gude mier

(cf. ÍB 224, f. 23v: “so miked fyrer hann gialda, segest”; Westin 105, p. 9: “so mikid fyrir hann giallda, seigist”).

<sup>1</sup> Emended to remove the scribe's repetition of “slykt”.

<sup>2</sup> MS “stundum þum{”, struck through by the scribe.

<sup>3</sup> MS “500”; “5 000” is the expected sum (cf. ÍB 224, f. 24r; Westin 105, p. 9).

<sup>4</sup> Cf. ÍB 224 f. 24r, “ofttar leitat”; Westin 105, p. 9, “optar leitat”.

til adstóðar, og vilia þeir eckj aflietta". Ambrosius mæler, "þad er vón þeýr hvórke  
 heire nie siäe, þvj þeim er þad ecki giefed. Enn er ä þann Gud, sem verkar allt  
 gótt, heirer og sier alla hlute, og gietur giórt þad hann vill. Hann er almättugur  
 og hefur skapad himen og jórd og allt hvad þar er inne. Hann vill läta sig dírka og  
 tilbidia til alls fulltingis, og med hanz adstod og tilhlutan batnar þessi meinsemd  
 enn ei annars. Nü þier heited þvj og ended lýka ad hafa ej adra Gude enn hann  
 medan þier lifed. Og ä eg eitt dýr i skipe mīnu, sem eg meina eige vid þessum  
 varge". Kongur mæler, "þvi vil eg heita, ad eg skal hallda vid þinn Gud, ef eg  
 frelsast fra þessum varge. Enn giefa þier firer dyred mīna Gude, og kómed til  
 mijn aptur ad mórgne og haf þetta dýr med þier". Geingur nü Ambrosius til  
 herberge sins og sefur af um nóttina. Ad mórgne geingur hann til hallar med  
 dyr sitt lætur under kiollaf sitt og sest under bórd. Er nu under bórd sest, og  
 matur innbórin, kiemur nu sem firre þessi öfögnudur og sæker ad konge og  
 hrister ut af hanz munne matinn er hann villde neita. Ambrosius slepper þä  
 kiettinum undan kiollafe synu, enn kisa hleipur j höpinn og ä stuttre stundu  
 hefst hūn miked ad og þiker miked hlie ä verda ä þessum varge. Köngur lætur  
 innbera Gude sijna, þeir vóru 14 og giórder af gulle og silfre, bydur Ambrosio þä  
 firer sitt dyr<sup>1</sup>, enn Ambrosius geingur ad þessum kóste. Hier med bijdur kongur  
 hónum þar dvelia þad epter var vetursins, og seigia sier nóckud af þeim Gude  
 sem hann hefði lófad ad þionna, og giórði þad Ambrosius. So seigia þeir, ad þesse  
 köngur hafe órded vel Christenn, og nemur hann af Ambrosio umm veturinn  
 grundvöll sinna truarbragda<sup>2</sup>. Þessi aras minkadi so ä könginum, ad hann kiende  
 þess alldreý. Ambrosius liet giora gialld ur þessum goda mindum<sup>3</sup>, og vard þad ein  
 ognarleg summa. Keipte hann enn nu annad skip, og hlod med þä dyrustu voru.  
 Hafde hann nü so miked götz og audæfe, ad ej fundust dæme til. Tekur hann  
 umm vored ordlóf af konge, og sigler sijnum skipum heim til Nordumbralands.  
 Giefur vel bir, og leggur i goda hófn 3 mijlur frá sijnu heimile.

<sup>1</sup>The scribe first wrote "k" for "kött", but crossed this out and instead wrote *dyr*. Other manuscripts in this group omit this and the surrounding phrases altogether.

<sup>2</sup>Cf. ÍB 224, f. 25v, "grundvoll sannra truarbragd".

<sup>3</sup>Cf. ÍB 224, f. 25v, "giald af godunum".

## 7 Capitule

3 **N**ü spir *Rosamunda* þetta hennar maður er til lands kóminn, og verður hun af  
 þvi yfermäta glod. Hun lætur sier tilreida vagna og hesta og vill sem fljotast  
 ä fund síns unnusta. Nü hafde *Rosamunda* só audgast, ad hun atte 6 garda, nög  
 6 gialld og herleg klæde med þvi ódru sem naudsynlegt var til hüssins, og ferdast  
 hun nü ut ä mot *Ambrosio* og vill fagna honum med allre blýðu og möte hónum  
 taka. Er þau finnast ä midium veiginum, stýgur hün af synum vagne, og geingur  
 ä möte hónum, og vill heilsa blýdlega. Sier hann ad hün er i kostulegum klædum  
 9 og eirnenn hefur hann friett, ad hün sie órdinn rijk af fasta og lausa götze, og sier  
 nü eirnenn vegs ummmerke til þessa af hennar buninge. Fillest hann nü reide,  
 hrekur hana og slær, seiger hün hafe þetta allt ä sig teked og sie órdinn hóra,  
 12 og hefur þar med sviked sig og hallded ei trü vid sig, þvi ömogulegt hefdi vered  
 ad henri hefdi þvilijkur audur hlótnast ä stuttum tijma med odru möte. Enn  
 hann giætti einskis firer ófur reide og athugadi eckj hün munde med vijsdöme  
 15 og hagnade þess ablad hafa än allra svika edur ohreinleika, og só barde j sinne  
 reyde ad hann || braut i sundur hennar vinstra armlegg, og skillde hana þar epter, 72v  
 tilsagde henni, alldrei firer sýn augu kóma. Fór hann só til Bórgmeistaranna og  
 18 giórde sinn reikningskap, eirnenn til sijns vinar *Marselius* og af hendti hónum  
 og tilsagde hitt annad skiped med öllum farme, þvi þad være vert firer þann kótt  
 er hann med honum sende, og seiger þa fra hid sanna. *Marselius* gaf hónum  
 21 miked fie af þessum aud, þackande hónum slijka underrietting. Sýdan fer hann  
 ad nefna vid *Marselius* um sijna kónu *Rösamunda*, og seigest hafa reked hana  
 fra sier firer sijna ötrü og lauslæte. *Marselius* seiger, “hafer þu þad giórt, þa hefur  
 24 þü under eins fra hrunded allre likamlegri giæfu, þvi eg siege þier, hün hefur i  
 ongvu sviked þig, helldur hallded vid þig hreina trü og öfleckada äst”, og seiger  
 hönum nü framar fra vidskiptum bórgarherranna og hennar. Ser nü *Ambrosius*  
 27 ad hann hefur henne<sup>1</sup> þetta allt giort firer sakleise, og ydrast nü mikelega, enn fær  
 ej neitt ad giórt, þvi hann gietur hvörge upp spurt hana. Og sem þetta friettist  
 fiell læging og rijrd af ollum ä *Ambrosius*, þvi hün var só vinsæl ad aller unnu  
 30 henni hugästum. Lyda nu sö fram länger týmar ad *Ambrosius* fær æ meire og

<sup>1</sup> MS “heñ”, with the nasal stroke expanded as “-ne” following ÍB 224, f. 26v.

mei[re] ovrinding af þessu verke so og tekur *ad* gönga af *hónum* hanz audur *ad* honum liggur vid hrakning, og eingenn vill neitt gott tilhlutast *med* *hónum*. Og i þessum hanz raunum kiemur þar i bórgina sä Gidingur sem hafde länad giallded a Indialande. Og hann fer til hanz med menn og krefur af *hónum* giallded og þeirra marka af hanz eigenn holde. Enn Ambrosius gat nu ej giallded betlad, enn vid hitt treistest hann ecki *ad* standa, þö hann hefdi því j þad sinn lófad. Stefner nu Gidingur Ambrosio under döm börgmeistaranna firer þessa skulld, og vill sier eckert annat kiösa, edur lijka läta, enn hanz eigenn holld. Og med því *ad* þessi Gidingur villde ei nöckru úr hondum läta og hann hafde só sterka handsript, þä er Ambrosius dæmdur *ad* betala so sem handsriptenn hliodade. Hallast nu äkaflega firer Ambrosius, só hann veit ecki sitt riükande räd, og gietur ei komist frä þessare skulld.

## 8 Capitule

ER NÜ TIL MÄLS *AD* TAKA, ER HANN BARDE SYNA KÖNU, ÞORDE HÜN ÞÄ Eİ APTUR til hanz, helldur räfär þar umm skogenn, þar til hün finnur eirn fiarmann. Honum heilsar hün blydlega, og seigist vilia kaupa vid hann. Fiarmadur seigest ei vera fær til *ad* kaupa og selia, því þar sem hün siäe sig standa þar meige hün siä syn öll audæfe. Rosamunda seiger, “eg vil kaupa vid þig klædnad”. Fiarmadur bidur hana ej spötta sig, þö hennar klæde sie betre, þä eige hün þar firer ecki sig *ad* hæda nie syna larfa. Rösamunda seigest hann ei spötta, og bidur hann til reina. Fiarmadur sier nü *ad* þetta er alvara og verdur miög gladur, og veit sier mune vys vera firer kvennfötinn gödur klædnadur og gialld ä mille. Skipta þau nü umm klædenn og i klæddist Rosamunda fiärmansins tötrum, enn hann aptur ä möt hennar kóstulegum klædum. Geingur nü Rosamunda so sem verda villde og kiemur *ad* einum bondagarde um kvöllded og bidur hüsa. Enn umm mórgunin bidur hün bönda veýta sier vidtöku, og nefner sig Michel. Bönde seiger, “eg vil ei veita þier vidtöku, utann þü rädist *med* mier i 3 är, og verder minn svijnahirder”. Sier Michel sier ei annat fängaräd enn taka þennan kóst, og rædst nü *med* bönda a þann hätt. Fer nü sö framm og lyda tymar. Eitt sinn bar þad til, *ad* bönde klagar mäl sitt firer þeim Landsdomarra sem þä var yfersettur og lætur maled, kiemur só af þingenu, og uner illa vid sinn hag.

Talar margt umm þetta, að hann hafi <tapad><sup>1</sup> mäle sýnu. Þar er nálægur Michel  
 svinavaktare, og seiger að bonde hafi ei duglega filgt mälinu. “Ei munder þu  
 3 aumur þræll, því betur filgt hafa”, seiger bonde. “Kom til”, seiger Michel, “og  
 fä mier ummbód mälsins, og halld mig epter sem || friälsann mann ef eg vinn 73r  
 mäled þier til handa, enn eg vil vera þinn æfinnlegur þræll, ef eg læt það”. Þessu  
 6 iätar bönde, og kaupa þeir þessu. Nú tekur Michel við mälinu, og byr það aptur  
 under döm. Stendur hann só sköruglega firer að alla fundar liktar, só að hann  
 vinnur synum husbonda til handa. Eikst honum af þessu stor virding, og fara nú  
 9 fleire að fala af honum <ad><sup>2</sup> taka sýna malstade, og vinnur hann avallt, forþienar  
 sier hier med marga peninga. Landsdomarinn var gamall madur og lyst vel ä  
 þennan unga mann. Bydur honum til sýn að vera sinn handgeinginn þienare.  
 12 Þetta ahlydest Michel, med því hann var laus ordinn við sijna vóktun hiä bönda.  
 Geingur nú i þienustu hia Landsdömara, og verdur brätt vinsæll við hann og alla  
 adra üti fra. Leggur þat til er öllum mätte betur lijka, só hvöre madur meire  
 15 sem minne tekur að unna honum hugästum. Landsdömare þesse var barnlaus,  
 enn miög rijkur, fellur honum nú Michel<sup>3</sup> so vel i gied, að hann elskar hann só  
 sem hann være hanz eigned barn, og umm syder arfleider hann hann til sijns auds.  
 18 Hier skómmu epter tekur Landsdomarinn sött, er hann leyder til bana. Er hann  
 miög harmdaudur, því hann hafde þar vel og leinge stiörnad. Asetia þeir villdustu  
 að setia samfund að utvelia sier aptur eirn höfdingia og kiemur það öllum äsamt,  
 21 að þar sie ej annar betur tilfallinn enn Michel<sup>4</sup>, bæde rijkdöms vegna skinseme  
 og sannsyne. Og liktar so þeim samfunde og kósningu, að Michel geingur þar að  
 advera höfdinge þeirra og dömara. Er nú brätt audsied, hann er stirkur og bæter  
 24 riettendi manna, og fer miked lóf af hanz stiornan.

<sup>1</sup> Emended to add the missing participle.

<sup>2</sup> Emended to add the missing infinitive marker.

<sup>3</sup> MS “Mik”

<sup>4</sup> MS “Michól”.



## 9 Capitule

N U VYKUR SÓGUNNE APTUR TIL AMBROSII, AD HANN VAR EY J FRIDE NIE rö  
 firer áräsum Gidingsins. Vill hann nu keira Ambrosio j fängelse, þar hann 3  
 gietur eckj betlad. Hefur Ambrosius heirt sagt, ad sä ünge Landsdomare være  
 miskunsamur, og med því hann þikest farenn hvöriu sem vellter. Appellerar  
 hann synu mäle undan dome Bórgarherranna og under Landsdömarans urskurd 6  
 er þä sett þijng þeirra ä mille. Lætur Landsdömarinn kalla ä Ambrosius firer sig.  
 Kiemur hann strax, og lýtur virduglega Landsdomaranum med mesta audmijkt.  
 Landsdomarenn spir hvad hann hafi sier til varnar ä möt äklógun Gidingsins. 9  
 Ambrosius seigest, ei tilhafa gialld, og ej läted skierda sinn lýkama só mikelega.  
 Landsdomarinn seiger, “þü hefur giefed hönur só sterka handskrift, ad það er  
 omögulegt \*(r)üüfa<sup>1</sup> hann, edur möteanga. Edur hvad gieck þier til ad löfa þynu 12  
 eiginn höllde?” Ambrosius seiger, “veked ei þä harma firer mier herra”, seiger  
 hann, “enn þö vil eg i stuttu mäle seigia ydur ordsökina. Þä eg var j Jndialande  
 keipte eg mier eina dægilega kónu, og [oo]<sup>2</sup> vantadi mig giallded er eg skillde 15  
 firer hana giefu, og fieck eg það hvörge nema med þvílíkum afurkóstum”. “Ertu  
 gíbtur madur?” seiger Landsömare. “Gíbtur hefi eg vered”, seiger Ambrosius.  
 “Ecki sie eg annad, enn þü stander vid þijna handskrift, er þä til döma geinged”. 18  
 Og kiemur þar Gidingur, og er hinn äkafaste ad vilia nä hanz eiginn höllde  
 edur hann<sup>3</sup> verdi hanz æfinnlegur þræll<sup>4</sup>. Sijner hann nu handskriftina, og er  
 hun so hardlega samansett, ad ei verdur henni hnekt i nockru. “Miog harda 21  
 kóste giðrer þü Gidingur þessum manne, ad hann skule ej adra lausn ä sier  
 eiga”, seiger Landsdömarinn, “og lijst mier hönur betra ad deja, og dæme eg  
 hann því skilldugann ad standa vid sijna handskrift, enn þü skallt skiera þessar 24  
 3 merkur siälfur af hans höllde, enn hvörke mejra nie minna. Enn takist þier

<sup>1</sup>MS “viüfa”

<sup>2</sup>The manuscript contains a dark ink spot here, completely obscuring any characters beneath; however, this may simply be an overly zealous scribal deletion: when compared to other manuscripts in this group (e.g. ÍB 224, f. 29r; Westin 105, p. 15), there is nothing missing here.

<sup>3</sup>MS “Þ|z|”; the scribe has corrected “hans” to “hann” with a vertical stroke through the “z”.

<sup>4</sup>MS “nä hanz eiginn höllde edur og ad hann verdi hanz æfinnlegur þræll”; emended to remove “og ad” (cf. ÍB 224, f. 29v, “nä holdi Ambrosius edur hann verde hannz æfenlegur þræll;” Westin 105, p. 15, “nä hans höllde edr hann verdi hans æfenlegur þræll”).

þad *eckj*, skalltu hänga ä þeim hädsta gällga, og ei skalltu til skiera utann einu sinne. Og mun eg mann tilsetia ad vera upp yfer ä medan. Sijnest mier þier  
 3 einginn naudsyn tildreiged hafa ad setia þetta vid *hann*, sem þü hefur þier ei til gagns helldur alleina dióflinum til epterlætis. Enn *manninum* til æfinlegs särsauka, og hafed þid þar yckar dom”, seiger Landsdomare. Enn ad þessum  
 6 mälaliktum ogladdist Gidingurinn, enn Ambrosius vard || gladur. Vógade ecki 73v  
 Gidingur firer neirn mun til adrädast, þar þvilijkt straff vid lä. Og dvelst nü Ambrosius j Landsdomarra garde umm nockra tijma.

### 10 Capitule

EIJRN TYMA BAR ÞAD TIL, AD LANDSDOMARE LÆTUR KALLA AMBROSÍUS  
 12 FIRER SIG Ä TAL OG MÆLER, “EG HEFÐI skiemtun af þvi, ef þü seiger mier fra hvörninn tilgieck firer þier, þä þü keipter kónuna ä Jndialande”. Ambrosius seiger þä fra hid sannasta. “Hvar er sü kóna nü?”, seiger Landsdomare. “Mier er ängur ad minnast þar ä umm hana”, seiger Ambrosius. “Eg vil þad heira”,  
 15 seiger Landsdomare. “Eg rak hana fra mier og barde”, seiger Ambrosius, “aldeilis saklausa ei utan af mäna brädræde, og kann eg hana hvörge upp adspiria, enn mier hafa aller hluter sijdann ä möte geinged sem maklegt er”. “Miked illvirke  
 18 var þad”, seiger Landsdomare. “Þar hafa öngver af meira angur enn eg siälfur”, seiger Ambrosius, “og alldrei mun eg þat bätur bijda hier i lijfe”. “Mundi þier ecki vera vel til þess manns”, seiger Landsdomare, “sem kinne ad seigia þier til þinnar  
 21 kónu og sijna þier hana aptur?” Ambrosius seiger, “Þö eg ætte ad vera þræll hanz medann eg lifde, þætti mier einskis vert, og alldrei skillde eg hanz vilia neitt i möt giöra medan lyfed endtist”. “Byd hier um stund”, seiger Landsdomare,  
 24 “og far hvörge firr enn eg læt seigia þier”. Verdur Ambrosius af þessu nóckud hræddur, og veit ej epter hvöriu *hann skal* bijda. Huxar med sier ad sannlega hafe *hann* gört eitthvad, þad sem Landsdömaranum mætte illa lijka, enn þórer  
 27 þö ej annad enn bijda. Ad lidnum nockrum tímum kiemur *hann* aptur, og er ifærdur kvennmans fótum. Seiger nü vid Ambrosius, “þecker þü nóckud þessa kónu?” Ambrosius fellur ä knie og bidur sier vægdar og firergiefningar ä sinne  
 30 ä virdingu. Rosamunda seiger, “med þvi þü läter soddann brädræde vid þig räda, þä tak vid öllum þessum aud og rijkdöme sem hier er samankóminn, og eg hefe ockur afrekad. Enn eg vil vera þyn egta kóna sem firr, og vænter mig

menn mune seigia, ad þú hafer eï allan skada firer þad gialld sem þú ütlagder  
firer mig vid minn fôdur. Enn ei var þad minn hólldlegur fader. Hafde eg  
vered hertekinn ur Sudurejum vid Skótland, og ätte þessi hlut j herfänginu. Og 3  
kaus hann mig, þvij hann visse eg munde hónum aptur utgeinga, edur leist  
verda þä til mijn friettist er eg dotter Wilhialms Jarls af Sudureyumm. Enn  
med því þú hefur miklu <til><sup>1</sup> min kóstad, þä er þier skilldast alls ad niöta”. 6  
Geingur nu Ambrosius i landsdomara tign, og fellur öllum vel i gied. Tökust  
nü gödar äster med Ambrosio og Rosamunda, ättu saman tvó sónu, hiet annar  
Cajus, enn annar Amon. Cajus vard sydan jarl yfer Sudureium, enn Amon 9  
höfdinge og landsdomare yfer Nordumbralande epter fodur sinn. Lifdu þessi  
hión Ambrosius og Rosamunda i mestu glede og heims epterlæte til daudadags.  
Þöttu vera hiner gófugustu höfdingiar i þvö lande. Og endar só þessa fräsogu af 12  
Ambrosio og Rosamunda hinne frydu. Tantum<sup>2</sup>.

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<sup>1</sup>Emended to add the missing preposition.

<sup>2</sup>Latin “so much, so far; only”, with the sense of “that’s all; the end”. The scribe ends several other sagas in this manuscript like this, but none of the other copies of *Ambrósíus saga og Rósamunda* end in this way.

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## Resumé

I dette bidrag udgives for første gang den eftermiddelalderlige islandske riddersaga *Ambrósíus saga og Rósamunda*, som tilhører en gruppe skandinaviske historier, der gør brug af motivet 'et pund kød'. Sagaen handler om Ambrósíus – søn af borgeren Márus fra Northumbrien – og Rósamunda – datter af Jóhannes fra Indien, selvom hun viser sig i virkeligheden at være datter af jarl Vilhjálmm fra Hebriderne. Ambrósíus rejser til Indien som købmand, hvor han forelsker sig i den smukke Rósamunda. Selvom han sælger alle sine ejendele, er han ikke i stand til at skaffe penge nok, da Rósamundas far kræver en høj pris for sin datter. Ambrósíus låner penge af en jøde på én betingelse, at han senere betaler renten med sit eget kød. Da Ambrósíus vender tilbage til Northumbrien med Rósamunda, bliver hans far vred og afviser både sønnen og konen, fordi der er spenderet så mange penge på en kvinde. Dette medfører en række begivenheder, herunder at Ambrósíus skaffer en lille formue ved at sælge en kat i forbindelse med en hedensk konges kristning, Rósamunda narrer en række uønskede bejlere, og endelig at Rósamunda (under den mandlige identitet Michel) bliver en succesfuld distriktsdommer.

Sagaen er bevaret i nitten papirhåndskrifter fra 1700- og 1800-tallet, og fortællingen findes også i rímur i mindst femten håndskrifter (hvoraf det ældste er skrevet i 1821). Fortællingen har meget til fælles med *Saga af Marsílius og Rósamundu*, en anden eftermiddelalderlig riddersaga, som blev udgivet i 1885. *Ambrósíus saga og Rósamunda* har derimod ikke været udgivet før.

I bidraget gives en introduktion til sagaen og en liste over de kendte afskrifter, som udgiverne deler i to hovedgrupper, A og B, samt en undergruppe, B1. A-gruppen består af fem håndskrifter (BLAdd 24 969, Lbs 678 4to, Lbs 2318 4to, ÍB 224 8vo, Westin 10); B-gruppen består af ni håndskrifter (Lbs 423 fol, Lbs 354 4to, Lbs 998 4to, Lbs 1495 4to, Lbs 1977 8vo, ÍB 215 8vo, JS 632 4to, Rask 32, SÁM 131); undergruppen B1, der muligvis er påvirket af rímur-traditionen, repræsenterer den yngste gren af traditionen og omfatter kun tre håndskrifter (Lbs 988 8vo, Lbs 4652 4to, Lbs 3936 4to). Der gives en kort beskrivelse af transmissionshistorien for teksten i A-gruppens håndskrifter, som udgavens hovedtekst hører til.

*Ambrósíus saga og Rósamunda* er udgivet efter en af de ældste og bedst bevarede afskrifter af sagaen: BLAdd 24 969, skrevet i 1700-tallets første halvdel af præsten Gísli Bjarnason (ca. 1703–1773).

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